TOWN
&
OUNTRY
HURCH

Purposes of This Paper

The purposes of this paper are:
A. To encourage cooperation
ıong rural churches.
B. To improve the administra-
ɔn of the local church, this to in-
ıde organization of the church,
ance, religious education, com-
unity relationships, and the train-
g of lay leadership.
C. To stimulate the development
a Christian philosophy of rural
e, this to embrace ethical issues in
riculture, social reconstruction,
d government programs; and the
ntent of the minister's message.

ırt of Larger Program

The paper will be an important
rt of an enlarged "cooperative
ral church program," that will en-
urage a national "rural church
ɔvement." The paper will be
ıked with the National Convoca-
ɔn on the Church in Town and
ɔuntry.

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This Issue
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An All-Protestant Strategy for Town and Country Churches

A Pattern and How To Use It

HARRY C. MUNRO

• Town and country church workers need no reminder that most of the nationally projected programs, whether denominational or interdenominational, are designed for primary use in cities. There are usually two hoped-for services which such programs may ultimately bring to the town or country church. One is that its representative leaders will attend these city meetings and get values out of them. The other is that these programs may be reproduced in "streamlined" (or diluted) form by resident leadership in the smaller communities.

Typical of this kind of field service were the thirty-two missions to Christian teachers conducted in 1944 in principal cities of twenty-nine states. In connection with each was a state planning conference to project the Mission out over the state. In most cases a series of such follow-up missions were held. In them the three-day program under national leadership was "condensed" into a day or an evening session under leadership from within the state. As a matter of fact, such condensation is actually dilution, and everybody knows it and its futility.

Rural Concerns

When the sponsoring agencies, the Department of Evangelism of the Federal Council and the Department of Educational Evangelism of the International Council, decided to continue the Mission and asked me to direct it, my first concern was to find a pattern of service designed for town and country—something that could be done, county by county, right across a state; something that would render exactly the same quality and quantity of help to a small rural church as to a big city church.

We spent a year in experimentation finding out what not to do before we developed the present pattern of the Teaching Mission which fulfills the need. Our basic pattern was borrowed from the Baptist Church School Enlargement Program—to whose sponsors we are grateful. But even the Baptists alone can't work it in town and country because it requires the participation of a number of churches not too

IMPORTANT ANNOUNCEMENT
The Enlarged Town & Country Church

• With this issue we double the size of Town and Country Church.

The Committee on Town and Country decided to take this step as a venture of faith. Receipts from subscriptions have thus far been sufficient to provide an eight-page but not a sixteen-page journal. The hope is that there will be many interested cooperators who will say so many good words about Town and Country Church that we will have enough subscribers, even at the present subscription rate, to carry the venture.

What You Can Do

There is no central promotion fund for Town and Country Church. It can only be promoted by the interested boards and agencies and by the ministers themselves. Will you, therefore, take responsibility for:

1. Asking for circulars and sample copies;
2. Announcing the Journal at ministerial association meetings;
3. Seeing that Town and Country Church is announced at all rural church conferences;
4. Sending us material for publication.

IOWA HEIFERS FOR OVERSEAS RELIEF

The above are a portion of 200 bred heifers donated for overseas relief, through Iowa churches. They were gathered at the W. E. Ickes farm near Dallas Center, Iowa. These heifers were going to China. Other shipments have gone to Poland, Greece, Puerto Rico and other nations. The Church of the Brethren instituted the Heifer Project. Many other denominations are now cooperating. (Photo, courtesy of Des Moines, Register).

widely separated. So, as a denominational pattern, it has to stick to the big cities where a given denomination has several churches.

Make It Interdenominational

But make it interdenominational and it works like a charm with every church in a whole county. Also, it provides a grand strategy by which the religious forces face their total task in the community with a united front, and yet, believe it or not, no church need compromise any conviction or neglect its own denominational program or emphases. Furthermore, we have expanded it to church-wide dimensions so that it is a total church rather than just a church-school program.

It seems too good to be true, doesn't it? But let's take a look at this novel program. Of course, it is really necessary for one to take the necessary nine or ten days to go through it. But here are some of the things that happen.

Things That Happen

1. We won't tackle a county or a town until a good strong majority of the Protestant churches will agree to go into it. When they understand it there is no difficulty. Denominations and churches are sharing in this program which never in the past have entered into any kind of interchurch project. At least fifteen percent of the population of the area to be served should be in the membership of the participating churches.

2. When a church agrees to participate, it agrees also to secure a "Guest Leader" to serve it during an intensive nine or ten day period. This Guest Leader is a minister or field secretary of its own denomination. The church calls him in much the same way as though he were coming in to conduct an evangelistic meeting. Indeed, this is a campaign of what its participants have come to call "Fellowship Evangelism." The only qualification necessary for this Guest Leader is that he be acceptable in every way to the church which calls him in, that he understand that type of church, and that he be warm-hearted, cooperative and understanding. He receives the special help and training for the job he is called in to do through a coaching seminar conducted during the nine or ten days, giving him training on the job.

The Guest Leader

3. The Guest Leader comes in to help this particular church do four things:

a. Carry out its share in a complete country-wide or community-wide religious census. This census is made on one Sunday afternoon. Its purpose is to place every man, woman and child on the "responsibility list" of some church. There is no overlooking and no overlapping. All competition is eliminated since every church has its own list, usually large enough to compel a complete rethinking of its program and outreach. It is sobered by the realization that if it does not reach each of these persons for Christ, no one else will for every other church likewise has its own list.

b. A careful self-study or self-appraisal of its present program is undertaken by each church to discover its capacity to reach and serve these unchurched families and persons on its responsibility list. Its program, organizations, leadership, schedule, and equipment are all reviewed as to their adequacy and their possibilities.

c. A program of "fellowship cultivation" is developed and launched with the help of the Guest Leader. The purpose of this is to cause Christian fellowship to flow around every person on the church's responsibility list. This plan of "fellowship evangelism" enlists every organization and every member of the church and Sunday School. It is started during the nine or ten days but goes on for months after as a winsome and potent form of lay evangelism.

d. A plan of program enlargement is developed to care for the new people brought in and to enrich the services rendered to the whole constituency and community.

Right In Each Church

These four things make up the program. It takes place right in each church. The workers are asked to go nowhere but to their own church. They are asked to meet no one but a trusted leader of their own denomination whom they have chosen and invited in. Yet they do all these things in such relationship with similar activities in all their neighboring churches that they are part of a great united community-wide Christian movement.

In the light of the census the coaching seminar faces any critical needs of the whole county which the churches working separately would not face. Examples in one county were: (1) a religious ministry

some 500 negro people scattered rough the county largely without igious services; and (2) reaching rough "out-post Sunday Schools" week-day instruction in the ools the children who were ac-lly out of reach of any Sunday ool.

emonstrations Underway

This program is the same no mat- where it is conducted. It will not watered down. No one is author-d to shorten it or in any way aken it regardless of where or by om it is carried out. The National mmittee has set up standards ich will bring to the smallest, most lated country church the same rough and high quality program at any church can secure.

It is our plan to conduct in each te one country-wide demonstra-n of this program in order to help e State Council get started on it. ere was experimentation with is pattern in Minnesota last spring. was introduced into Kansas, in abannsee County, in September. Lycoming County, Pennsylvania, March, the denominational and te Council staff members of the te serving as "Guest Leaders," the ogram will be launched in that te. County by county, thereafter, der a State Director, every town d country church in the state will ceive this great service. If you want ask your State Council Secretary make your county the demonstra-n county for your state. If you n't interest him, write to me at the llowing address—Harry C. Munro, rector, National Christian Teach-g Mission, 203 N. Wabash Ave., icago, Illinois.

—Frank R. Zartman

The Group Approach to Rural Church Work

JAMES D. WYKER

• How often have we heard it said, "Too bad! He made a good start after he joined the church, but he got in with the wrong gang!" Who is the wrong gang except a group of individuals each of whom has gotten in "with the wrong gang."

The *group approach* is a deliberate effort to "gang up" the good instead of the bad. It is not a substitute for personal experience of religion but rather it is conscious planning of community so that environment is creatively religious rather than destructively pagan. In the group approach the church merely affirms what the social sciences have taught us for years, namely, environment plays a major part in determining the attitudes, habits and character of most individuals. Since this is true, a wise church will deliberately shape community agencies and influences so that they will direct individuals into a personal religious experience with God and man.

Community Council

The first area in which the rural church should try to set up the group process is in a Community Council. This is a voluntary body made up of the heads (or delegated representatives) of all character building agencies within the trade, school and church area. The council has no authority but it does wield powerful public opinion, since it is made up of the leaders of community agencies. When the council meets, the members discuss anything which contributes to the common good.

Some examples are: Shall we vote out our Beer Parlor and hire a director of clean recreation; shall we calendarize the week so that church, school, grange, lodge—each agency has a clear night; shall we adopt week-day religious instruction in the school; et cetera. When agency heads agree upon a community policy and carry it back to the people through their respective agencies where it is formally adopted, who would want to lead the opposition?

You will agree that this process is pure democracy rather than representative government. It stimulates the initiative and the highest ethical standards of the last person whom the community policy reaches.

Considering Projects

Some problems of conduct in the community are too "touchy" for the council; these must be handled by a self-appointed group who are willing to weather criticism. Perhaps a group of churchmen wish to try out some cooperative finance or group purchasing of service or goods. Let us assume that these people or their relatives or their neighbors have experienced the devastation of "loan-shark interest" and are resolved to study the alternatives to the profit system of economics. They wind up with a community credit union and a co-op frozen food locker plant. How do these group projects contribute to personal religious attitudes, habits and ethical standards? Yes, most people learn to be religious by being engaged in good programs and processes quite as much as by abstract rationalizing about spiritual values.

What does a community credit union do for its members besides providing savings and loans? The agency is established and operates on character. Character pays the loan for no man wants his neighbors to scorn him. Mutual aid pools the savings so that there is cash to loan. Personal initiative grows as people work out their own economic salvation. Members cultivate thrift when they make regular deposits in their credit union. Fraternity is enhanced because the whole membership has a mind to help one another rather than to profit off of each other.

Christian Agencies

Why should the church be concerned about economic or recrea-

tional agencies in the community? Is the church interested in the values mentioned in the preceding paragraph? Most churches preach these values from the pulpit, but preaching does not complete Christian experience and character. Christians must have Christian agencies within which to mingle if they are to perfect their lives. The church can not be jealous or even unconcerned about community agencies for each agency is a group approach to the good or evil development of persons.

From a purely selfish or institutional viewpoint, the church must be interested in promoting creative recreation, credit unions, community councils, because the brotherhood and fraternity, which these group processes entail, draws people to the church like a magnet. Let us suppose that a new family (or an old one) in the community finds a fine brotherhood in the co-op locker. The locker folks invite the family to a church function where the family finds many of the same people whom they know in the locker project.

Every Agency Redemptive

The new folks come to church and get closer to God than ever before. Thus, it is feasible for secular agencies to become so "service" motivated that they produce evangelistic fruits in the lives of their patrons and members. A wise church will try to make every agency redemptive so that the combination of redemptive agencies in the community will constitute an environment in which seeds of Christian teaching will have a good chance to mature into a harvest of religious experience for the last person in the area.

Cooperation with a Local Library

WALTER J. WHITNEY

• I have been impressed that in many of our rural communities there is a lack of good literature and of any means of bringing good literature to the people. Let me hasten to add that I do not feel that rural people are averse to reading. Apparently the means and agencies of bringing such literature to the rural field seem not to be available. In a small way I have been trying to meet this situation and to some extent have been successful. The secret has been in the cooperating with the local libraries in nearby villages.

We hope some day to have a county book cart that will make the rounds of the rural sections at regular intervals and with a competent librarian in charge. But until that day comes, it will of necessity mean that we shall have to bridge the gap somehow.

The First Step

My first step was to contact the local librarian in a nearby village of about 2500 population. I found her very much interested in my plan and willing to cooperate in any way possible. With this librarian as my guide and help, we selected a shelf of books that would reach about every age and would appeal to most of the sections that I cover. Then in the churches of my parish a book shelf was established and the books were placed there for use. The system we use is very simple.

Books are placed in a conspicuous place and nearby is a box. If you want a book you sign your name to the card in the book, drop it in the box and take the book home. When you have read it you bring it to the church and find the card and place same in the book and take another. There is no time limit unless this could be called the limit. Every quarter the books are gone over and taken to the local library and changed. For over two years this scheme has been in effect and so far we have not lost one book. Quite a record I should say.

Carrying Books

In addition to this service in the churches we carry in the car on pastoral calls a small collection of books. These come in handy when you call at homes where there is illness and shut-ins. What better service can a pastor render than leaving a good piece of literature in some home.

There is another aspect to the work that I should like to present. We use the services of this local library on special days and for special occasions. Thus at Christmas, Lent and other events of the church year special books are secured for use in preparing Sunday School and other programs.

I have found the local librarians very cooperative. I now cooperate with the services of two of the four village librarians in the county. The librarians find that their circulation figures go up and new friends are made for their local libraries. I heartily recommend this method and plan to any pastor who desires to give the best of service to his people.

Hidden Roots

• The city church has hidden roots in the rural community. A recent survey conducted by Merom Institute among church members in the city of Terre Haute (pop. 63,000) exposed some of these roots. Of 1538 Terre Haute church members in a selected sampling:

30 per cent were Terre Haute born,
18 per cent were born in other cities,
23 per cent were born in rural towns,
28 per cent were born on farms.

British Council of Churches

• A rural reconstruction enquiry is being carried on by the Committee on Rural Affairs of the British Council of Churches.

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The Rural Pastoral Work of Felix Neff

MARK RICH

• Felix Neff, a country minister, who though living only a brief span from 1798 to April 12, 1829, made a record of parish work so successful that his name has been recorded in the annals of great country preachers.[1] His name and ministry need to be known in America.

Felix Neff, born in Switzerland, spent his childhood in a small village near Geneva. Here, he studied under his mother and later pursued a course in Latin under the village pastor. He was a serious boy who gave himself to reading books such as *Plutarch's Lives.* At the proper age he was apprenticed to a gardener and florist and at 16 wrote a treatise on the nature and management of trees. Somewhat later he enlisted as a private soldier and in a brief time became a sergeant.

A Ministry In Homes

In 1818, after great searching of heart, he began an informal spiritual visitation among the soldiers in the barracks, prisons and hospitals. After his discharge in 1819, he carried on a ministry in the homes round about Geneva. After two years of noteworthy work he went to Mens, France, where he gave outstanding service culminated in his ordination in England and his appointment in the high Alps where his ministry in many ways was comparable to that of John Frederic Oberlin whom he emulated.

The churches served by Felix Neff were situated in the province of Dauphiny in France, high in the mountains which separate France from Italy. Within this area, about 18 leagues in diameter, lived nearly 700 Protestants who were associated with five or six extensive parishes. One writer says that in this area "vast and gloomy mountains stretch into the horizon, and hide their hoary summits in the clouds; tottering cliffs, and masses of projecting rocks rise in frowning majesty; whilst the frozen glacier with its fantastic crest and yawning precipice, the restless torrent, and the impeding avalanche, complete the outline of the scene."

Community Conditions

Not only were the natural conditions such as to make the pastor's travels most arduous and even dangerous in the winter season, but living standards among the people were low. Many of the cottages had no chimneys and were without windows, and kitchens were dark and noisome hovels seldom cleaned out more than once a year. "During the seven months of winter, the whole family are accustomed to reside in the midst of filth and smoke. Their food and clothes are as coarse and inconvenient as their abodes."

There are a number of characteristics of Felix Neff's ministry which are worth thinking about.

Characteristics of Ministry

1. Neff was above controversy. When he went to the mountain region he found the people steeped in it but he said, "I will not lose my time in these discussions so withering to the soul." Instead he sought to introduce practical teachings.

2. He carried on an arduous ministry. On Sunday he often would travel several leagues and preach as many as six times; large crowds coming from long distances to hear him. After having preached from five o'clock in the morning until seven at night he was happy in his early days to report that he had no cough or pain in his chest.

3. Neff adapted his preaching to the natural environment. He once said, "I have learned all I know from three books: the Bible, my own heart, and nature. The first of these, through the Grace of God, taught me the other two; and from it I also learned the perfections and purposes of a holy, just and merciful God: from the second, I have become acquainted with the enormity of sin, the wiles of Satan, and the

[1] The books which provided material for this account are: "Life of Felix Neff, Pastor of the High Alps" published by the Religious Tract Society, 1836, and "A Memoir of Felix Neff, Pastor of the High Alps" by William Stephen Gilly, M.A., published by Carey & Lea, Chestnut Street, Philadelphia, 1842.

misery and degradation and helplessness of my fallen condition: while from the book of nature, I draw all my illustrations of the doctrines I preach."

Teaching the Bible

4. He taught people to read in order that they might understand the Bible. He supported plans for a Bible Society and a religious tract association.

5. At the doctor's recommendation Neff gathered and helped prepare plants for the making of medicine to be used by the mountain people.

6. Neff, interested in a better system of education, was responsible for the erection of a school building and for the institution of a teacher training program.

Importance of Hymns

7. Neff was well versed in psalmody and taught his people how to sing. Meetings held on Sundays and during the week often drew large numbers of people. The evenings were spent in memorizing the hymn, tunes as well as the words, and often in listening to an exposition of the verses by Rev. Mr. Blanc. (Neff is reported to have often prolonged the assembly to a late hour in the evening so that the people would not be able to go to the dances.)

8. Neff led in the construction of a system of irrigation despite the initial obstinacy of his people.

9. He introduced improved methods of planting and caring for potatoes. Again the people refused to follow the advice of their pastor until after, in his own garden, he had demonstrated an improved method of planting and care which produced crops so much superior to those in the parishioners' fields that they eventually adopted his method.

10. Neff, not content with the poor sanitation, and the inferior clothing worn by the people, embarked on a program in which he advocated the improvement of sanitary conditions and of clothing.

The Group Method

11. He strongly advocated and practiced what today is sometimes called the "group method." A quotation from the "Memoir of Felix Neff," published in 1832, will give an excellent picture of Neff's conception of the group meeting.

"I exhort you most particularly, not to neglect the assembling yourselves together. I do not mean by this to recommend those assemblies only, where one speaks, and all the others listen; these, doubtless, where the Gospel is faithfully preached, are so greatly blessed, and are such powerful means of awakening and confirming souls, that you ought not to require any admonition touching them. But this service is not enough for the Christian, nor is it that which is described and enjoined in those passages, 1 Cor. xii. 5-12, 22, 28. xiv. 23, 24, 26, 27, 31, & c. The assemblies, of which I now desire to speak, are those, where all may exhort, and where all are edified; where each may communicate to his brethren his own sentiments, and the illumination and the grace which he has received from God; in a word, where each gives and takes, teaches and learns in turn. These are the only assemblies which can strictly be called mutual: it is here that there is a communion between brethren, and that God has promised to give his blessing, Psalm cxxxiii. I repeat to you, then, my dear friends, take care to encourage such assemblies among you; and let them consist severally, as far as they can, of every age and of each sex, that they may be more simple, more unreserved, and more confiding. He who goes to an assembly only when a stranger, or one of more than common eloquence makes his appearance there, and who neglects the duty, when none but the humble and the simple attend, cannot be said to be spiritually minded."

Philosophy of Work

12. Neff has a comprehensive philosophy of Christian work. He regarded the salvation of souls as the chief object of all his exertions and was almost continually occupied in preaching and carrying on other "solemn" duties which belong to the ministry of the Gospel, but yet he found leisure moments to occupy himself with the temporal affairs of the flock. It is said that he gave lie to the commonly held opinion, in the high Alps, that none can think seriously of his own salvation, or the salvation of others without neglecting temporal obligations. "The rapid progress of improvement and amelioration, which now took place furnishes an illustration of the fact that no sooner than the truths of the Gospel obtain their legitimate power over the soul, than they begin to exercise that benign and humanizing influence which renders them the most efficient means of civilization."

Neff's ministry has significance to our generation for several reasons. He is an encouragement for all men of ability and consecration who give themselves completely in little known and out-of-the-way places. He encourages men to better Christian service. Again, he sets a marvelous example of what the program of a Christian church should be. He further gives expression to what may be truthfully called a full Gospel, in that it carries the Gospel into the many avenues of life. Again, Neff demonstrates that there is a great cloud of witnesses to the Christian faith. He is one of the "saints" who belongs to all and supports those of similar mind and spirit in our time and in time to come.

"We Need To Regain—"

• "We need to regain, in modern setting and application, the spirit and practice of the pioneer rural community, with its clearings and barn raisings and other activities of mutual helpfulness. As those committed to the redemption of our rural people, we should find practical measures for contributing to the establishment of Christian communities."

—Eugene Smather

—Frank R. Zartman

Soil Erosion and Soul Erosion

HUGH C. GUY

There is an analogy between soil osion and soul erosion. Our theme ated positively is soil conservation id soul conservation. One of the ost serious problems of the agricul- ral industry of America today is e prevention of soil erosion. Na- onal leaders have repeatedly called tention to the fact that "we have st one-third of our top soil in merica by erosion." This is a state- ent to challenge our thinking, sys- matic planning, and efficient effort save our remaining top soil.

In poetic form the Tennessee Val- y Authority has sounded the warn- g:

Hords of gullies now remind us,
We should build our land to stay,
And departing, leave behind us
Fields that have not washed away;

When our boys assume the mort- gage
On the land that's had our toil,
They'll not have to ask the question,
Here's the farm, but
WHERE'S THE SOIL?"

With these days of wear and tear n the lives of men and women, nid the storms and flood waters of ar, there is much soul erosion—the ting away of the spirit and morale men. The big task of religious aders today is soul conservation.

lan's Topsoil

The most important aspect of the dividual is that element which stinguishes him from the stock of e barnyard, namely, his soul, his tellect, emotions, will and con- ience—that part of him made in e image of God. This part of man the all important part of his make-). His intellect, emotions, will and nscience all operate in his head— e top-soil, so to speak, of his struc- re. From his shoulders down to s feet, man is just so much chem- al mixture. This is his subsoil. It a base of course, but the most im- rtant factor is his soul or image God's area, the top-soil.

Jesus once spoke of the tragedy in an's losing his top-soil, saying, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16: 26) To parallel this text, let us ask: "What is a farmer profited, if he shall gain the whole storehouse of farm implements and tools and lose the top-soil of his farm?"

The top-soil of any nation composes its basic wealth. In rural regions where top soil is fertile and plentiful, the farmers are prosperous and all dwellings and outbuildings are of splendid type and usually well kept up. But in areas where top-soil is scant and lacks fertility, the people are poor and the buildings are run down. So it is with the spiritual realm where souls are well conserved—rich and deep in genuine life—there is found the "abundant life" Jesus revealed. But where souls are worn and washed away by the trials and aggravations of life in such hectic times as these, there the abundant life is lacking and the souls of such people are, so to speak, in poverty and rags.

Soul Conservation

Good and wise people will protect and thus conserve their souls against the water wash and the wild winds of sin. Also, faithful and wise farmers will protect and thus conserve their top-soil of the farm against the natural forces of destruction.

Soil erosion is a serious problem in the great mid-west where we experienced the great dust storms just ten years ago and now are experiencing floods and the eating away of top-soil by water erosion. Erosion surveys reveal that 50,000,000 acres of land in the United States have been ruined by erosion. M. F. Miller of the Department of Soils of the University of Missouri, Columbia, a few years ago said, "Throughout the middle west, erosion and exhaustive systems of cropping have taken a terrific toll from the soil. These losses have been so great that we no longer have a comfortable margin of safety for the man on the land or for the maintenance of the highest degree of public welfare. From now on we can be assured that one of the basic requirements of a good farmer is that he shall preserve the soil."

Christian Necessities

So, too, one of the basic necessities of a good Christian—a wise Christian—is that he shall conserve and preserve his own soul, the top-soil of his nature, from wasting away. "For what is a man profited if he shall gain the whole world, and lose his own soul?"

Soil erosion and soul erosion—here is the problem. What is the remedy or solution? It is a fact: wind and water eat away the soil. Sin eats away the moral and spiritual nature of man. What shall we do about

Fairfield Mennonite Church, Fairfield, Pa.

these facts? In soil conservation these remedies are applied: (1) seeding down to grass, (2) reforestation with trees and shrubs, (3) contour farming, i.e. plowing around the slopes of hills, not up and down them but parallel with fence and road lines and (4) alternate row crops, such as corn, with close growing crops, such as grasses.

Seeding

The seeding down to grass and tree planting is the "protective covering" method. The contour farming and alternate row crops with close-growing crops is the "breaking-of-water-wash" method of soil conservation. These methods can be carried over in our analogy into the religious area. The soul of man needs the "protective covering"—the refuge from the floods of sin. Man can shelter his soul in the sanctuary on the Lord's Day in church worship. The Bible study in the Bible School each Lord's morning will help shield his soul. These will be to him an experience like lying "down in green pastures." They will be as a protective covering, giving added fertility to his soul and restoration, for "the Lord is my shepherd . . . He restoreth my soul." That is, He conserves my soul.

Private meditation, a daily devotional period, and a closer walk with God often fortify the soul from the rushing, angry, and surging waters of a materialistic world, and again one can say, "The Lord is my shepherd . . . He leadeth me beside the *still* waters"—not the rushing swirling washing waters, that eat away the soul of man, but the quietly sinking waters, that slowly settle down into the soil of the soul and spring up into new and perpetual life, as rain waters do when pocketed in the contour farming areas.

A New Life

Yes, seeding down to grass, reforestation, and contour farming will much retard sheet erosion and do much to stop gully-wash formations, for it provides a protective covering and a guard against erosion. So, too, by resorting to church worship, Bible reading and private devotions one can say, "The Lord is my shepherd . . . Yea, though I walk through the valley of the shadow of death,—(destructive erosion)—I will fear no evil; for thou art with me; The rod (the Bible) and the staff (prayer) they comfort me,"—that is, they conserve and save my soul. They restore my soul.

Yes, saving the top-soil is the imperative task of the American farmer today, and saving the soul of the individual—his top-soil—is the crowning achievement of man in religion today. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

Current Pamphlets

Attainment Standards for Town and Country Churches, Board of National Missions, Evangelical and Reformed Church, 1720 Chouteau Avenue, St. Louis 3, Mo.

Christian Youth and the Rural Task, by Francis A. Drake, The United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Illinois, 20c.

Cooperation and Religion, by M. M. Coady, The Cooperative League of the U.S.A., 167 West 12th Street, New York 11, 10c.

The Great Community, by Arthur E. Morgan, Human Events Associates, Chicago, Ill., 25c.

"The Day Is at Hand!", Report of the Seventh National Conference of Church Leaders, Lincoln University, Pa., 25c.

Town and Country Churches, by A. D. Mattson, Augustana Book Concern, Rock Island, Ill.

Church Building Finance, by Elbert M. Conover, The Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, 75c.

The Rural Church in the News

The Rural Church Is Indispensable, Shepherds, Nashville, Tennessee, January, 1947—In the rural church the personal touch is most important.

Some Major Rural Trends and the Rural Churches, by Arthur Raper, The Methodist Woman, Cincinnati, November, 1946—Approximately eleven major rural trends and consideration of the meaning for the church.

Shall We Close the Rural Churches? by James A. Perry, Zions Herald, Boston, August 7, 1946. Contends that Christian leaders generally should be more concerned about conditions in rural areas.

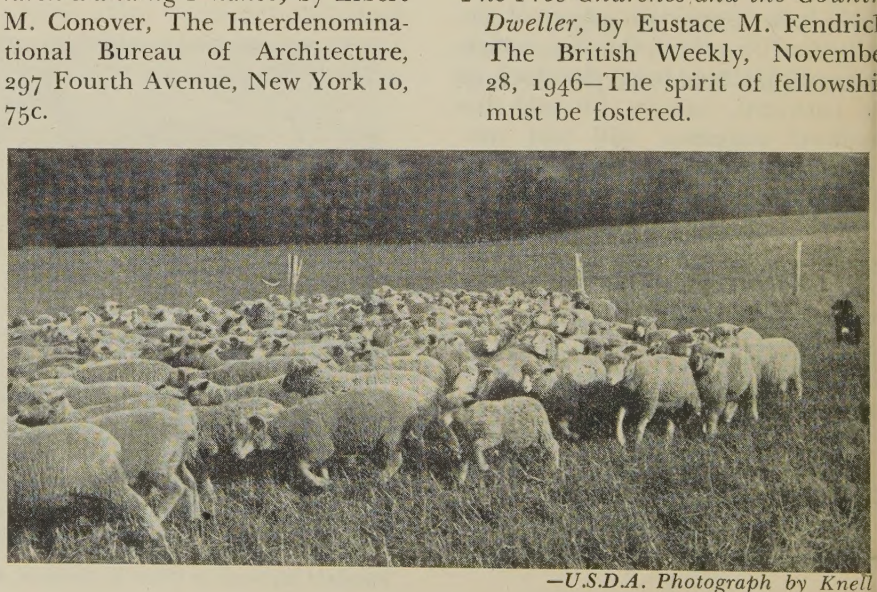
Food and the Rural Church, by Howard M. Ammos, The Christian Advocate, August 29, 1946—Describes the work of the Food and Agricultural organization.

Observation on Rural Churches, by M. C. Ballinger, The Word and Way, Kansas City, Mo.—Stresses the need for trained resident pastoral leadership.

Corn "Unincorporated" Has a Heart, by Ralph A. Felton, The Farm Journal, Philadelphia, October, 1946—Describes large contributions for relief by the Mennonite Brethren of Corn, Oklahoma.

How to Save a Neighborhood, by Mabel N. Brown, The Farm Journal, Philadelphia, November, 1946—The Providence country church in Greene County, Iowa, is reviving neighborhood life.

The Free Churches and the Country Dweller, by Eustace M. Fendrick, The British Weekly, November 28, 1946—The spirit of fellowship must be fostered.



—U.S.D.A. Photograph by Knell

Church Pioneers in Rural Mississippi

• The awakening of European Churches to pioneer leadership during the recent war was paralleled by less spectacular but no less important pioneering of certain Churches in our own country. In one rural area centered around Aberdeen, Mississippi, necessity became the mother of inventions which have proved themselves of lasting value.

The Rev. Charles G. Hamilton, rector of St. John's Church in Aberdeen, watched with concern as members of that area left for the armed service and war industry, and as gas rationing hindered travel to outlying towns which needed the Church. It was time for new methods to meet the changing situation. The first resource tapped was radio, a means of reaching the isolated who might have only one service a month. Beginning on a humble monthly basis, a service was broadcast which soon became the central service, heard throughout the region.

Now every Sunday afternoon, a quiet service of worship with a short address reaches listeners of widely different race and Church affiliation in a quarter of one State and several counties in two others, a congregation several times as large as the diocesan membership.

Newspapers were the next aid to be enlisted. Weekly sermons reached churchgoers and non-churchgoers alike, traveling across the world to soldiers and sailors. Mr. Hamilton even adopted a new vocation, that of teacher, for the high school was sadly lacking in acceptable leadership. In his history classes, he established a new and deeper contact with the youth of his vicinity.—*Forth.*

Coming in the March Town and Country Church

Scheduled for the next issue are the following:

The New Commitment of Advance of the Committee on Town and Country.

Revised Comity Principles.

The Country Minister Studying the Community.—SHIRLEY GREENE.

Church Signs—How to Use Them.—LAURIS B. WHITMAN.

Salvation Army's Rural Progam.—JOHN T. SEDDEN.

The Chaplain of the National Grange

• Joseph W. Fichter of Oxford, Ohio, is serving as Chaplain of the National Grange. Mr. Fichter was once engaged in rural education. The Chaplain of the Grange frequently writes messages to local granges that appear in the National Grange monthly.

All Carrots

• The Lord's Acre—actually two acres of farm land cultivated by members of the Parma Corners Baptist Church, New York—yielded 1,000 bushels of carrots. The pastor, Rev. Francis Hauseman, and twenty-five members did the harvesting. The harvest lasted one week. Reports indicate that prices were good.

Articles on Religion and Church in Farm Journals

60 Farm Journals during period January-July, 1946

• The sample included may not be sufficient to present an accurate picture of the average space devoted to the rural church and religion by farm journals. Some journals carry such articles in each issue, others irregularly, while several do not include these topics.

The 150 or more national, regional and State farm journals have a circulation of approximately twenty million, and are a very influential force in determining the opinions of rural people. The few editors, with whom the author has discussed the subject, are deeply concerned about the rural church and the religious life of farm people.

Twenty-two of the 60 papers studied contained articles on the church and religion. The majority or 15 contained only one article.

	No. Journals
One article	15
Two articles	4
Three articles	1
Four articles	1
Five articles	1
	22

Sixteen of the total of 35 articles were on religion and a philosophy of life, while 11 were on the rural church and the community.

	No. articles
Religion and a philosophy of life	16
Christianity applied to agriculture	1
Rural church and community	11
Bible story	3
Bible reading suggestion	1
Sunday school lesson	2
Rural religious prejudices	1
	35

The 60 journals devoted .53 per cent of their total space to articles on the rural church and religion. The high was 5 per cent. The standard farm journals and the papers of the farm organizations and cooperatives were more concerned about the topic than were the special livestock and crop journals.

—ORION ULREY

What the Church Can Do about Agriculture

THOMAS E. HOWARD

1. Help, by teaching and preaching, to restore in the minds of the people a love of the land. Teach them to husband it and understand it and to cooperate with nature's God.
2. Speak out boldly in behalf of Agriculture as a family unit industry and against the encroachment of an industrialized agriculture so a good and wholesome economic, social, and moral atmosphere can be maintained throughout rural America.
3. Demand, in behalf of farmers, that they shall be permitted to share equitably in the national income produced by all the economic units of society. Farmers have never asked for privilege. All they ask for is a more just proportion of the returns of their own production.
4. Support the philosophy of full employment and full production in industry just as Agriculture has always maintained. Only by full employment of our industrial workers can the farmers hope for a domestic market at prices they must have if they continue to produce food and fiber to feed and clothe society.
5. Give vitality to the often stated precept of the Church and Church leaders for the support and development of both producer and consumer cooperative enterprises. They are actually the only truly free enterprises in the whole catalogue of private enterprise.
6. The farmers are the only people who are both the producers of raw commodities and consumers of industrial commodities who set no prices on either the goods they sell or buy. The Church, therefore, in defense of and in support of the Christian religion, is duty bound to help maintain an economy of parity prices for Agriculture and Industry.
7. The growth of tenantry on the farms of America is the forerunner of slums on the land which accompany large land holdings. Unless the Church can help turn the present strong tide to home ownership on the land, the Church itself will undoubtedly be swept away. A hungry, hopeless, homeless, migrant people are not interested in formulas which fail to challenge privilege. They will, however, follow the advocates of social and economic justice and opportunity for all.
8. The Church undoubtedly has a definite responsibility in helping prevent wind and water erosion. Understanding the problems of agriculture and the handicaps with which it is burdened, every rural pastor can render great assistance in helping preserve and enhance the productive ability of the land so the oncoming generations may have bountiful supplies of both food and fiber.
9. The active aid of the church is needed to help stabilize land tenure on an equitable basis computed on the use of the land, so that the moral and religious teachings made available in the community will not fall on stony ground.
10. The local pastors have a direct and personal interest in maintaining a constant church organization in each rural community. It therefore becomes increasingly necessary to support the programs of low rate credit to prospective home purchasers. If a "God's Acre" is ever set aside on the six million farms of America, it will be done because of the interest of the Church and Church leaders in the problems of the farm family.
11. Every rural pastor can and should become a missionary in his county for an effective health program.
12. The rural pastors have a responsibility to their community, their church, and to God, to maintain a constant awareness of the lack of social justice for farmers which now prevails, and to help bring reform to the unbalance of our national economy which causes it. Twenty-five percent of the total population is producing the food and fiber for all of us. This 25 percent is receiving only 10 percent of the national income but is raising 33 percent of all the boys and girls of the nation. The plowing under of our rural culture, the family type farms, the country church, the rural school, the country lanes, and rural life is already resulting in one-fourth of the farm population receiving 75 percent of the total *farm income* which altogether is only 10 percent of the national income.

Sunday Morning

✠ *Our God, we praise Thee for this day of rest.*

We honor Thee for revealing to men a day set apart, free from work, sacred for worship, rest and fellowship.

Free our minds from worldly cares. In corporate worship join us to Thee in bonds that will not break. In converse with friends and relatives release new depths of character and personality. In walking in town or field and forest, open our eyes to see the wonders of Thy world.

As this is the beginning day, so may it be the crowning day of the week and thy revelations to us be completed in it. In Jesus' name. Amen.

—MARK RICH

Seminar on Family-Type Farm

• At Columbia University, New York, a group of graduate students, faculty and visitors from government and voluntary agencies are devoting a weekly seminar on rural life during 1946-47 to an analysis of institutions "in terms of the way in which they contribute to or weaken the family-sized farm."

This seminar of the university is one of five established the previous year. They are "devoted to continuing study of persistent institutions or problems of our civilization, or to other phases of an earlier period."

Rechurching Rural America

• The following statements appear n the booklet, "Churching the Comnunity Cooperatively," prepared by he Inter-Council Field Department, vailable at 15c a copy from any of he three agencies which sponsor the Committee on Town and Country:

Rural America needs better churches. Better churches will ordinarily mean fewer and larger churches.

The changed pattern of rural America tending to centralize life in town-centered communities, inevitably involves a greater centralization of most rural institutions. The declining neighborhood can no longer expect to have a church or a school at its front door. This is in the interest of religion and of education as well as of the people involved.

The working out of the process should nowhere mean a reduction of religious or educational opportunity but their enrichment. The consolidated school movement has long faced the fact that many people prefer that which is poor and familiar to that which is good and unfamiliar. What has been true with regard to the schools is true also of the churches.

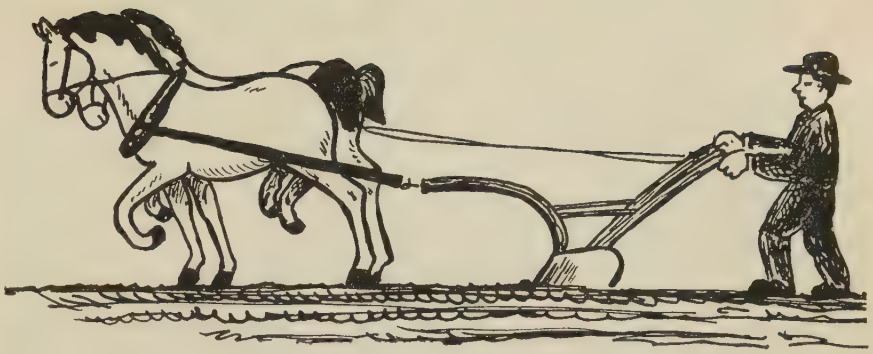
It has seemed clear to many leaders that in the uniting of churches in small communities

(1) "The primacy of community interests and the rights and affections of the small groups as well as of the larger should be recognized;

(2) "where a single church organization results, it should be so formed and its affairs so conducted that, in all things local, it will work towards a single church consciousness while, in its outside affiliations, it shall conserve such missionary objectives as continue to enlist the affections of the membership; and

(3) "will show sacred regard for the ceremonies, customs or sacraments through which the several groups have been wont to express themselves, making suitable arrangements for their continuance."

To the extent that denominations have come to recognize the equivalent values of their separate methods and traditions, all this is relatively easy. Where a communion feels that it is "unique," the problem is more difficult but rarely impossible of solution. Not every small community will want only one church but it might well insist that different churches represent genuine and important differences.



—*Frank R. Zartman*

Unfortunately, the simple fact is that substandard conditions have become the habit of multitudes of peoples who will not rise above them without re-education under strong incentive and leadership. It is the privilege of councils of churches to provide some of this leadership and to help develop some of this strong incentive.

Councils of Churches can encourage local denominational officials to cooperate in the furtherance of the principles of comity authorized by their respective bodies. Through a publicity campaign, especially in the secular press, state as well as national councils can play up conspicuous examples of community betterment and spiritual progress achieved by cooperative churchmanship. Local councils will seek slowly to educate their member churches.

Councils can help the denominations to re-educate their people, especially the constituencies of the smaller churches, to want higher standards of church life. Councils of churches are free to capitalize the rising tide of the community spirit. In particular, they can endeavor to apply the comity principle to the scores of thousands of competitive self-supporting churches—self-supporting only in the sense that they exist on a substandard level without financial aid.

The Milk of the Word

• The other day I was turning a cream separator on an Iowa farm. Some cats were licking the foam from the pail of skimmed milk even though their dish was half full of whole milk. I thought, "You crazy cats. Here is some good rich Guernsey milk and you lick the foam off the skimmed milk!" I emptied their pan of milk and "snitched" a little cream from the cream spout, then set it on the floor.

They turned up their noses at that cream and went back to the foam on the pail of skimmed milk. "You crazy cats!"—Then suddenly the picture of friendly faces flashed through my mind. Faces of friends who are drinking the foam from the skimmed milk of true story magazines, and dime novels, of cheap stories and filthy tales, while the dust of many months cover the "cream" of all literature, the Holy Bible, as it rests peacefully on the parlor table. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." I Peter, 2:2.

—M. Trevor Baskerville,
New Hartford, Iowa

A Reader Writes

• "I have just finished reading the December issue of Town and Country Church and want to commend you on it. It has a lot of fresh and vital material. I read everything I can get hold of in this field, and so much is old stuff or theory. More power to you."—*Stanley Hyde,* Vermont Church Council.

A READING LIST

ON THE TOWN AND COUNTRY CHURCH AND RELATED SUBJECTS

GENERAL TITLES

Town and Country Church. New York, 297 Fourth Ave. Committee on Town and Country. Monthly periodical nine issues a year. $1.00 a year. Articles on church cooperation, methods of local church work and a Christian philosophy of rural life.

Bulletins of the Christian Rural Fellowship. New York. Christian Rural Fellowship, 156 Fifth Ave. Nos. 1 to 37, 5 cents each. With a membership of $1.00 a year.

In-Service Training for the Minister in Town and Country. New York. Home Missions Council of N.A. 6 pp. 3 cents. An annual announcement of schools, institutes, training courses, etc., for rural ministers.

Report of the Third National Convocation on the Church in Town and Country. New York 10, 297 Fourth Avenue. Committee on Town and Country. 1947. (Forthcoming). About 108 pp. 25 cents. Proceedings of the annual national gathering of Protestant rural churchmen.

A National Program for the Rural Church. New York 10. Home Missions Council of N.A. 1938. 16 pp. 10 cents. A brief outline.

The Church in Our Town. By Rockwell C. Smith, Nashville. Abingdon-Cokesbury Press. 1945. 190 pp. $1.50. Written for those most concerned about the rural church; considering the church in relation to rural society; stressing church cooperation with other agencies.

The Story of John Frederic Oberlin. By John Augustus Beard. New York 10, 156 Fifth Ave. Christian Rural Fellowship. 1946. 100 pp. 25 cents. The biography of one of the most famous country preachers, after whom Oberlin College was named.

The Land and the Rural Church in the Cumberland Plateau. Chicago. Farm Foundation. 1945. 105 pp. Proceedings of a conference of church and community leaders held at Crossville, Tenn.

Rural Life and the Church. By David E. Lindstrom. Champaign, Ill. The Garrard Press. 1946. 205 pp. $2.50. A revision of a book considering the place of the church in the rural community.

The Land, The People and The Churches. London, W.C.1. 56 Bloomsbury St. British Council of Churches. 94 pp. The rural life situation in most of the counties of England and the relation of the churches thereto.

The Social Ideals of the Churches for Agriculture and Rural Life. New York, 156 Fifth Ave. Christian Rural Fellowship Bulletin No. 73, June 1942. 3 cents. Pronouncements by official Protestant agencies.

Recommended Reading. Compiled by William J. Rupp. New York 10, 297 Fourth Ave. Committee on Town and Country. A selected reference and study list on rural church work. 1944. 12 pp. 5 cents.

COOPERATION

Churching the Community Cooperatively. New York. Federal Council of Churches of Christ in America. 1945. 24 pp. 15 cents. A consideration of the ways and means of a practical, cooperative churchmanship.

Man's Relation to the Land. New York 10, 297 Fourth Ave., Committee on Town and Country, or Des Moines, 3801 Grand Ave., National Catholic Rural Life Conference. 1945. 2 pp. A statement of principles signed by 75 Protestants, Roman Catholics and Jews.

United Local Churches. By H. Paul Douglass. New York 10, Home Missions Council of N.A. Undated. 62 pp. 15 cents. An interpretation illustrated by case studies.

Local Church Cooperation In Rural Communities. By Ralph A. Felton. New York. Home Missions Council of N.A. Undated. 66 pp. 15 cents. On problems, experiences and achievements on church cooperation.

The Larger Parish. By Mark Rich. Ithaca. Bulletin 408. New York. State College of Agriculture. 32 pp. 1939. "An effective organization for rural churches."

The Salary of Rural Pastors. By Ralph A. Felton. New York 10, Agricultural Missions, Inc. 1946. 40 pp. 10 cents. Emphasizes methods of "equalizing" salaries of rural pastors with those of city and other groups.

Y.M.C.A. In Town and Country. By Henry Israel. New York. Association Press. 1929. 116 pp. $2.00. Proceedings of a national conference on the rural Y.M.C.A.

RELIGIOUS EDUCATION

Religious Education in the Rural Church. By Henry W. McLaughlin. New York. Fleming H. Revell Company. 1931. 224 pp. $1.50. A compilation of papers presented at the Virginia Institute of Public Affairs.

Religious Education in Rural America. New York 10. Home Missions Council of N.A. 1945. 24 pp. 10 cents. A symposium on many aspects.

Christian Youth and the Rural Task. Chicago, 203 N. Wabash Ave., United Christian Youth Movement. 28 pp. 20 cents. The purpose of this manual is to stimulate and guide young people in the churches to work for improvement of rural churches.

Christian Youth and the Economic Problem. Chicago 1. United Christian Youth Movement. 1944. 36 pp. A program guide for local youth projects in economic problems.

The Educational Work of the Small Church. By J. Q. Schisler. Nashville Methodist Publishing House. Rev. 1946. 150 pp. 35 cents. Written with special reference to rural communities.

The Small Church At Work for Children. By Freddie Henry. Nashville, Abingdon-Cokesbury Press. Rev. 1941. 121 pp. 35 cents. A statement of methods.

How to Plan and Conduct a Vacation Church School. Chicago 1. International Council of Religious Education. 1944. 51 pp. 35 cents. Practical methods outlined.

Worship in the Church School. By Nevin C. Harner. Philadelphia. Evangelical and Reformed Church. 1942. 32 pp. 15 cents. Contains a bibliography.

Visual Religious Education Today. Chicago 1. International Council of Religious Education. 1946. 42 pp. 40 cents. Report of a workshop on the subject.

Young Adults in the Church. Chicago 1. International Council of Religious Education. 1946. 54 pp. 15 cents. A guide for church leaders for planning and supervising a program.

Learning for Life. Chicago 1. International Council of Religious Education. 1946. 48 pp. 15 cents. A study program for adults in the church.

Youth United For Christ. Chicago 1. United Christian Youth Movement. 1946. 36 pp. 20 cents. A program manual for use by Christian youth councils and other local groups.

PARISH METHODS

A Manual for Town and Country Churches. By Henry S. Randolph. New York. Board of National Missions. Presbyterian Church in the U.S.A. 215 pp. Looseleaf, mimeographed. 50 cents. Attempts to project a complete local church program and to give the rural clergymen guidance in carrying it out.

Suggestions for the Observance of Rural Life Sunday. New York. Home Missions Council of N.A. 4 pp. 3 cents. An annual leaflet for the observance of Rural Life Sunday, Rogation Sunday, the fifth after Easter.

An Order of Service for a Harvest Festival. New York. Home Missions Council of N.A. 4 pp. 3 cents. An annual leaflet giving suggestions to local churches for conducting a harvest festival on a convenient Sunday between August 1 and November 30.

Rural Life Prayers. Compiled by Mark Rich. New York 10. Federal Council of Churches of Christ in America. 1947. 3rd rev. ed. 80 pp. 20 cents. Prayers for Rural Life Sundays, Rogation Days, Harvest Festivals, Thanksgiving services and other rural life occasions, gathered from ancient and modern sources.

Country Altars. By E. K. Ziegler. New York. Federal Council of the Churches of Christ in America. 1947. 2nd ed. 48 pp. 15 cents. A brief manual guiding the one who conducts worship to rural source materials.

Hymns of the Rural Spirit. New York. Federal Council of the Churches of Christ in America. 1947. 35 cents. A compilation of over 100 Christian hymns that also express the rural spirit.

The Town and Country Pulpit. Edited by Aaron H. Rapking. New York. Board of Missions and Church Extension of the Methodist Church. 1943. 206 pp. $1.50. This book, written by rural ministers, presents outlines for worship services in country churches for every Sunday of the year.

The Lord's Acre. By Ralph A. Felton. New York 10. Home Missions Council of N.A. 1946. 34 pp. 10 cents. What the Lord's Acre method of financing local churches is, how it operates, etc.

Modern Industry and the African. By J. Merle Davis, et. al. New York 10. International Missionary Council. 1933. 425

pp. $2.50. The influence of the modern copper industry on a native rural population.

Behind Mud Walls. By C. V. and W. H. Wiser. New York 16. Harper & Brothers. 1930. 180 pp. $1.50. Life in an Indian village.

The Church Bus. By Ralph A. Felton. New York 10. Home Missions Council of N.A. 1946. 25 pp. 10 cents. A study of the way 66 rural churches have been using buses to bring people to church services and church schools.

The Country Woman and Her Church. By Mary H. Williamson. New York 11, Abingdon-Cokesbury Press. 1940. 80 pp. 35 cents. The place of women in the rural church and the programs they may carry on.

Rural Americans on the Move. By Thomas Alfred Tripp. New York. Friendship Press. 1945. 32 pp. 25 cents. Describes the way the church has been affected by migration, and the way churches are responding to the challenge.

Let's Go Camping. By Raymond R. Peters. Elgin, Ill. Brethren Publishing House. 1945. 128 pp. $1.25. Explains the practical elements of a church camping program.

Services for the Open. By L. I. Mattoon and H. F. Bragdon. New York 1. D. Appleton Century Company. 1923. 212 pp. $1.50. Suitable religious services for various occasions.

Financing the Country Church. By R. T. Baker. Richmond, Va. The Department of Country Church and Sunday School Extension, P. O. Box 1176. 8 pp.

AGRICULTURAL MISSIONS

Agricultural Missions Publications. New York 10, 156 Fifth Ave. Agricultural Missions, Inc. Reprints and original titles, generally available in single copies without charge.

Agricultural Missions Notes. New York 10, 156 Fifth Ave. Agricultural Missions, Inc. Quarterly news and reviews of agricultural missions developments.

The Christian Mission Among Rural People. Study III in the World Missions of Christianity. New York, Foreign Missions Conference of N.A. 1945. $1.50. Here are set forth the principles which should govern the Christian program among rural peoples; the book was written by a group of rural missionaries on furlough.

Source Book of Rural Missions. Vol. I. Arranged by Arthur T. Mosher and others. New York 10, 156 Fifth Ave., Agricultural Missions, Inc. 1944. 235 pp. Mimeographed. $1.00. Articles about China, India, Japan, Africa.

Rural People at Worship. By Edward K. Ziegler. New York 10. Agricultural Missions Foundation. 1943. 118 pp. 35 cents. The way rural materials and experiences can be utilized by the churches in worship.

A Book of Worship for Village Churches. By Edward K. Ziegler. New York 10. Agricultural Missions, Inc. 1939. 35 cents. Materials of worship and how to use them, written out of experience in India and in the U.S.A.

Education of Primitive People. By Albert D. Helser. New York. Fleming H. Revell Company. 1934. 316 pp. $3.00. A program of community education for Africa.

The Hindu Jajmani System. By W. H. Wiser, Lucknow, India. Lucknow Publishing House. 1936. The interrelations of members of a Hindu village community.

Further Upward In Rural India. By D. Spencer Hatch. New York 11. Oxford University Press. 1938. 193 pp. $1.50. A supplement to the previous title.

The Psychology of a Suppressed People. By J. C. Heinrich. London. George Allen and Unwin. 1937. 148 pp. 5s; paper 3s.6d. Studies based upon long experience in India.

The Other Half of Japan (A Rural Perspective). By Edward M. Clark. Harrisburg, Pa. The Evangelical Press. 1934. 220 pp. $1.50. A rural missions program for Japan.

Toward A Literate World. By Frank C. Laubach. New York. Foreign Missions Conference of North America. 1938. 178 pp. $1.75. A report of many literacy campaigns the world over.

CHURCH ARCHITECTURE

Planning the Small Church. New York 10. Interdenominational Bureau of Architecture. 1943. 43 pp. $1.00. A book of plans and suggestions for all interested in the erection and improvement of edifices.

The Church Building Guide. By Elbert M. Conover. New York 10. Interdenominational Bureau of Architecture. 1947. 162 pp. $1.50. A "know-how" book for ministers, architects, ministerial students and laymen who wish to be informed about church building.

Recreation and the Church. New York 10. National Recreation Association. 1946. 78 pp. 50 cents. A practical program manual on organizing church recreation, with special reference to building and equipment.

Church Building Leadership. New York 10. Interdenominational Bureau of Church Architecture. 1946. 24 pp. 25 cents. How to organize a local church for a church building enterprise.

Rebuilding the Town and Country Church. New York 10. Interdenominational Bureau of Church Architecture. Rev. 1944. 24 pp. 50 cents. Contains exterior designs, floor plans and photographs which assist a church interested in remodeling.

Planning Church Buildings. By H. E. Tralle. Philadelphia. American Baptist Publication Society. 1921. 162 pp. $1.25. A practical guide which has wide use.

Rebuilding the Town and Country Church. New York. The Interdenominational Bureau of Architecture, 297 Fourth Avenue. 16 pp. 50 cents. 1938.

Housing and Equipment for the Church School. New York. Bureau of Architecture and International Council of Religious Education, 297 Fourth Ave. 64 pp. 50 cents.

Building the House of God. By E. M. Conover, New York. Methodist Book Concern. 1928. 217 pp. $2.00. A guide on architecture.

Little Churches. By the Church Art Commission of the Diocese of Colorado. Denver. Kendrick-Bellamy Stationery Company. 1923. 27 pp. 75 cents. For the guidance of rural churches.

The Church and Land Tenure

• The Farm Foundation, 600 South Michigan Avenue, Chicago 5, Illinois, has made available a mimeographed report of the discussions of a conference on "The Land and the Rural Church in the Cumberland Plateau." The Conference was held under the auspices of the Subcommittee on Land Tenure of the Committee on Town and Country, with the cooperation of regional and local organizations. Many practical suggestions are made whereby a local church can contribute to the stability of the rural community. While the supply lasts, copies of the report are available on application to the Foundation.

Report for the Year 1946

The Committee on Town and Country

• The Committee on Town and Country is an inter-council committee, sponsored by the Home Missions Council of North America, the Federal Council of Churches of Christ in America and the International Council of Religious Education. The activities of the committee are:

1. An In-Service Training Program.
2. Promotion of rural emphasis in worship.
3. The holding of a National Convocation on the Church in Town and Country.
4. The limited publication of some materials for the rural church, among which is the monthly, TOWN AND COUNTRY CHURCH.
5. The rendering of field services.
6. Encouragement of study of the rural Church situation.
7. Collaboration with numerous agencies interested in rural welfare.

The main work of the committee is carried on by the employed rural officers of the denominations with the entire membership meeting twice a year and definite phases of responsibility assigned to fourteen subcommittees.

In-Service Training has been encouraged by the Committee. It consists of short courses which the pastors may attend while continuing to direct their parishes. The terms vary from five to ten days for those without credit, to four to six weeks for those giving credit. The courses are offered and administered by educational institutions, agricultural colleges, theological seminaries and others. The responsibility of the committee is largely one of encouraging these schools and assisting them in getting the necessary aid. The curricula and faculty are chosen to meet the needs of the ministers. Often the committee assists in locating the type of churchman desired and in instructing the school as to proper approaches to the boards of home missions which assist their pastors by offering scholarship. The methods of denominational cooperation and the plan of interdenominational agencies often seem awkward and exceedingly complex to those not versed in ecclesiastical polity. Here assistance by the committee is highly appreciated and is often essential to success. So varied are the curricula and personnel that pastors often come many consecutive years with profit. Fifty-six institutes were listed in the 1946 In-Service Training folder issued by the Committee.

Rural Worship is basically the same as all Christian worship, yet the great worship concepts must be interpreted through rural terms if they are to be most meaningful to rural people. Since many of the Biblical ideas and customs in worship were conceived in a rural matrix, they lend themselves readily to this end with a degree of richness and mellowness unsurpassed. "An Order of Service for Rural Life Sunday," which is usually observed on Rogation Sunday (the fifth after Easter) but may be observed on any Sunday during the spring of the year, was prepared and a supply of 35,000 was quickly exhausted. "An Order of Service for a Harvest Festival" which may be observed any time from late summer through the fall has also been prepared, and the supply of 35,000 will readily be used.

The National Convocation on the Church in Town and Country was held in Des Moines, Iowa, in November. The purpose was to bring together those concerned about the spiritual welfare of rural life. Denominational administrators, ministers, and lay people met with leaders of rural life groups to discuss, make plans and prepare recommendations which deal vitally with crucial issues. Inspiration and information was provided by a select group of leaders, each well versed in some particular field. Twenty Commissions, covering the entire field of the concern of the Rural Church, provided for group discussion where representatives related their experiences and contributed their thinking. A printed report will be made available. There were 914 paid registrations with estimated participating attendance well in excess of 1000.

The Publication of TOWN AND COUNTRY CHURCH, a paper issued for nine months of the year has continued with satisfactory response. The subscription list continues a slow gain. The purposes of the paper are: to encourage cooperation among churches, to improve local church administration and to contribute to the development of a Christian philosophy of rural life.

The materials compiled by the Committee for "Hymns of the Rural Spirit" are in the hands of the printer and will soon be released for sale. This hymnal is not to be a substitute for standard hymnals but rather a supplement which will aid in effective services of worship for Rural Life Sunday, Harvest Festival and for open air meetings.

Field Services are continued in cooperation with denominational rural church executives and secretaries of the Home Missions Council. It is hoped that services to both denominational and inter-denominational state and local organizations can be greatly increased in the near future.

Study of the Rural Church field is encouraged by those who have funds for research. The Committee has cooperated with the Committee for Cooperative Field Research in conducting the survey of the State of Iowa, and of Sussex County, New Jersey. The sub-committee on Land Tenure, assisted by the Farm Foundation and the Federal Bureau of Agricultural Economics, conducted an International Conference on Land Tenure. The report has not yet been published. Indications are that there is considerable interest in it.

Collaboration with other rural agencies has gone forward. The Committee spent a very profitable three days in Washington with members of the staffs of the U. S. Department of Agriculture, The Farm Bureau, The National Grange and The Farmers Union. It was a meeting of mutual interest with the exchange of ideas

HENRY S. RANDOLPH,
Chairman
DON F. PIELSTICK,
Acting Secretary

"Good For Something Good"

"I think the sign of a good homeıaker is a healthy, happy family—a ımily that is 'good for something ood' in the community," writes Irs. Raymond Sayre, Vice President f the Associated Women of the ımerican Farm Bureau Federation, ı *Farm Journal* for January. Mrs. ayre continues: "It is our responsiility to furnish dynamic leadership or community activities that conribute to the well-being of the home. y that I mean leaders for Sunday chool and church, 4-H Club leadrs, Home Demonstration Club leadrs, leaders in P.T.A., farm organizaions, school affairs and health proırams. We must do more than just erve refreshments at school board ieetings—women must serve on the hool board and other policy boards. believe we must do these things or the sake of our own homes.

"We cannot build a wall about ur own family. The community ouches us in many ways. It is womn's part to do in the community the ind of thing they do for their own omes. Keep it clean, orderly and ealthy. See that it has education nd is well governed; be the guardın of its ideals. Our grandmothers ıay not have needed to do this. In ur world we *must* do this comıunity housekeeping."

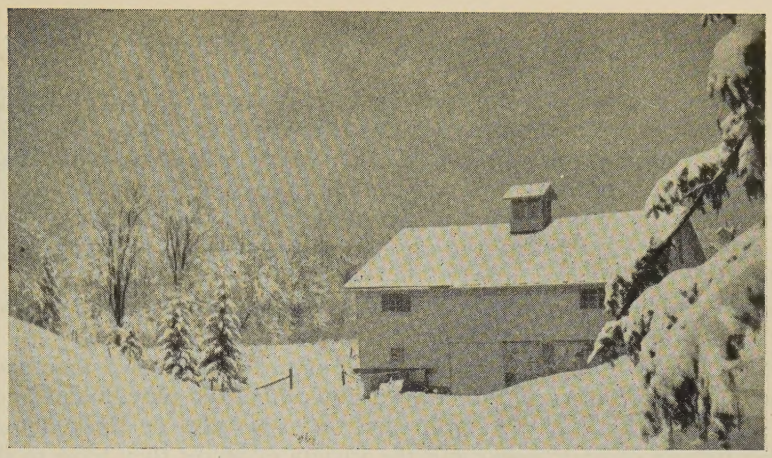
A Rural Woman's Prayer

A prayer sent by Mrs. Stanley chnelle of Olivia, Minn., former hool teacher, and mother of seven ildren, recently was quoted in an ddress by the Secretary of State, ames F. Byrnes. One of her sons as killed in action in World War I.

This was her message: "I pray for ıe little people. They have taken oo much—wondered too long. Soon ieir hearts will be crushed with urdens they can't bear."

Small Farm of Greatest Value

The small business committee of ıe United States Senate has pubshed a report, concluding that small rms are better than large holdings both for the farmer and for the ommunity in which he lives.



The Pastoral Parson

• *The Rural New Yorker* publishes a column by Rev. Andrew A. Burkhardt, a rural minister in New Jersey. Recently Mr. Burkhardt described the beginning of a new pastorate. As he began his visiting the people of the community "all exhibited a cordiality which augurs well for a growing friendship through the years."

Agricultural Sabbath

• The Synagogue Council of America, which represents the three branches of Judaism, is calling upon local congregations to observe an agricultural Sabbath annually in October of each year. The congregations are asked to pay attention to the Jewish Farm Movement in the United States and Jewish farm life in Palestine.

"Conference of the Excluded"

• The National Farm Labor Union called a conference in a Methodist church at Washington, D. C., naming their gathering the Conference of the Excluded because farm laborers are generally denied the protection of social legislation and social security laws.

The Grange Eighty Years Old

• Local granges have celebrated the eightieth birthday of the farmers' fraternity. The ritual of the grange was prepared with the help of ministers. Every local grange has a chaplain. Grange members have shown great interest in local church improvement.

The Mennonite Community

• A new bimonthly pictorial magazine is being published to tell about the way Mennonite churches and communities are facing the problems of living and faith to develop understanding of the Mennonite way of life. The editor is Grant M. Stoltzfus. The business office is located at Scottdale, Pennsylvania. The subscription price is $2.50 a year.

Is It "Wreck-Reation"?

• In *Land and Home,* Des Moines, for December, appears an article entitled "Recreation or Wreckreation," by Daniel and Mary Kane. It is stated that modern recreation has become an end in itself, and that we approach the problem of recreation from the point of view of reordering the whole of our lives around their true center, which is God.

Farm Animals as Gifts

• Christ Episcopal Church in Christiana Hundred, Delaware, turned to an old Biblical custom and asked for farm animal gifts on Thanksgiving. The parking lot for a brief time was turned into a farmyard. Steers, pigs, sheep, turkeys, ducks were all contributed as part of the Thanksgiving offering.

Soil Savers Organize

• It is announced that local officers of Soil Conservation districts have formed a National Association of which E. C. McArthur, Gaffney, South Carolina, is President. It will be non-profit and non-partisan.

Ploughman's Opportunity

• God's word is a seed to be sown in God's field, that is, the faithful congregation, and the preacher is the sower. And it is in the gospel . . . "He that soweth, the husbandman, the ploughman, went forth to sow his seed." So that a preacher is resembled to a ploughman, as it is in another place . . . "No man that putteth his hand to the plough, and looketh back, is apt for the kingdom of God." That is to say, let no preacher be negligent in doing his office.

For preaching the gospel is one of God's ploughworks, and the preacher is one of God's ploughmen.

And well may the preacher and the ploughman be likened together: first for their labour of all seasons of the year in which the ploughman hath not some special work to do. . . . And then they may also be likened together for the diversity of their works and the variety of offices they have to do . . . for the preaching of the word of God unto the people is called meat: scripture calleth it meat; not strawberries, that come but once a year, and tarry not long, but are soon gone: but it is meat, it is no dainties. The people must have meat that must be familiar and continual and daily given unto them to feed upon. Many make a strawberry of it, ministering it but once a year; but such do not the office of good prelates.

Let your plough therefore be going, and not cease, that the ground may bring forth fruit.

For ever since the prelates were made lords and nobles, the plough standeth; there is no work done, the people starve.

Oh that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!

—From "The Sermon of the Plough," delivered in 1548 by Hugh Latimer

Reisner to India and Far East

• John H. Reisner, Executive Secretary of Agricultural Missions, is flying to India and the Far East to assist in drawing up long term programs for Rural Rehabilitation under Christian auspices for India, China, the Philippines and possibly Japan and Korea. The trip is being made at the request of the India Committee and the Rural Missions Cooperating Committee of the Foreign Missions Conference. The expenses of the trip are being met by Agricultural Missions, Inc., and Church World Service.

The rehabilitation program will be built in fullest cooperation with missionary and national personnel, the Christian institutions and other resources already related to village needs, and closely integrated with the ongoing Christian movements in the countries concerned. One major objective in both India and Japan will be to provide adequately trained and motivated workers for the village programs not only of the Church but of Government and private organizations.

A Friendly Society

• The Fairfield Mennonite Church, Fairfield, Pennsylvania, has organized a Friendly Society. The object is "to share in a material way in the joys and sorrows, through an organized channel, of the members and friends of the congregation." The church has sixty members, mostly farmers who are fruit growers. There are thirty-five members of the Friendly Society. Contributions are made to the Society which will enable it to pay to each member specified amounts on the occasion of a birth, marriage or death of a member family. (See photo, page 7).

Patron Saint of the Farmer

• The National Catholic Rural Life Conference, Des Moines, publishes a booklet giving a biography of St. Isadore, Patron of the Farmer. The life of St. Isadore was spent almost entirely in the countryside. He divided his hours between recollection and labor in the fields. St. Isadore lived in Spain. One of the Roman Catholic churches named for him is located at Quakertown, Pa.

Financing the Town and Country Church, by Edward D. Hamner. 25c. Published by United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

This 56-page pamphlet gives an excellent over-all picture of the financial program of the Church. It deals with influential factors, methods of raising money, how to organize for proper financial care, how to plan a budget and raise it, and concludes with a section on stewardship and one on strengthening the financial background.

I Am the First Community Church. Published by Community Books, Inc., 1320 Cambridge Boulevard, Columbus 8, Ohio. 30 pages. 35c.

This pamphlet was prepared in answer to many requests for information about the First Community Church of Columbus, Ohio. It relates briefly the conception of the idea and how it came into being. It portrays the program and the service rendered and answers the question as to why it has become a church of major importance. Those with a question in their minds about Community Churches will find this pamphlet helpful.

Farm Bureau Encouraged Harvest Festivals

• The Iowa Farm Bureau Federation cooperated with many rural churches that observed Harvest Home Sunday. The officers of the Iowa Farm Bureau assured the local churches of their interest and suggested that "Building Christian Unity" would be an appropriate theme for a Harvest Home observance.

Stewardship and Conservation

• During 1947 many denominations will be emphasizing Stewardship and its significance that Stewardship of the Land is being encouraged by the church agencies.

In this connection we note that *The Country Gentleman* is calling upon the Government and farm organizations to make 1947 the "Soil Conservation Year."